

"THE SWORD OR THE CROSS"

Mr. C. W. Johnson, 128 Orleans Street, Springfield, Mass., announces that a former soldier has offered to pay for one thousand copies of Kirby Page's "The Sword or the Cross," if readers can be found who will pass the book along after having read it themselves. Those interested are invited to write to Mr. Johnson for copies of the book.

Tour Expenses of Kirby Page - 1923

Hotel and Meals	£	50	-	18	-	4
Railways, Taxis, etc.		34	-	1	-	10
Tips		4	-	8	-	11
Stationery, Stamps, etc.		2	-	2	-	5
Stenographer		2	-	12	-	0
Telegrams and Cables		3	-	19	-	0
Books		9	-	0	-	7
Vises		3	-	10	-	0
Chaffee Expenses		2	-	8	-	0
Wolfers "		1	-	8	-	0
Miss Bramhall Bill		1	-	10	-	0
Miscellaneous		3	-	7	-	2
		119	-	6	-	3

Receipts

Advanced ^{from} for Eddy and Page Account	£	21	-	16	-	0
" by Waldo Stephens		134	-	7	-	4
" " W. S. Scarlett		21	-	16	-	0
Total Receipts		177	-	19	-	4
Total Expenditures		119	-	6	-	3
Amount due Eddy and Page Account by Kirby Page, Personal	£	58	-	13	-	1
@ \$4.55 = \$276.88						

Summary of Tour Expenses

Expenses Listed above (£ 119-6-3)	\$542.88
Volendam Ticket (Paid by Check)	127.50
Acquitania Ticket (Paid by Stephens)	145.60
" Tips " " "	6.00
	<hr/>
	\$ 821.98

POLITICAL CHRISTIANITY, by A. Mand Royden

The author of this book, a former pastor of the famous City Temple in London, has earned the right to be known not only as the foremost woman preacher of the world but also as one of the most powerful spiritual forces of this generation. This book is a collection of sermons. The reviewer does not know where one would find a better interpretation of the relation of Christianity to political problems than in the first chapter of this book. "What is of God, that is the whole of life," says Miss Royden. "I do not mean to weary you with political sermons but when there comes a great moral wrong or what seems to be so I owe to my vocation the duty of applying what I believe to be the Christian principle - not only to declare the principle but to apply it." Another very searching chapter deals with "Justice: Human and Divine," in which the author pleads with the bereaved victims of the war in England to bring in the higher justice by forgiveness. "So far as we have suffered we have it in our power to end this tragic cycle by which wrong always produces wrong." Other themes which are interpreted include "The Passion of Christ," "Christ and the Unemployed," "Disarmament," "Party Politics." Taken altogether this is a most illuminating and inspiring book.

Kirby Page

EDITORIAL COMMENT

History Is Bunk

GR. GLOVER knocked Henry Ford out in the second round. It happened as follows: Dr. Glover is one of the foremost Biblical scholars of England. His book, "The Jesus of History," is read in many lands and is at once replete with original interpretations and possessed of exceptional uniqueness of statement. Dr. Glover addressed a small group of admiring friends at the Los Angeles City club of late, and it was during this address that the blow that felled Ford was delivered. He said "I understand one of your candidates for the Presidency has said 'History is bunk.' I dare say all the history he knows is bunk." The dry humor, the English inflection, and the speaker's expression are lost in the written word, but the knockout is there.

History is bunk. That is, all the history the blatant critic knows is bunk. How aptly this statement reveals the mind of many people. Here comes the know-it-all who declares "Religion is bunk." All the religion he knows may be bunk. The "practical man" shouts "Colleges are the bunk." No doubt all he knows about colleges is the bunk. And we must not forget our Prince-Alberted friend, the Rev. Dogma, who with holy tone pronounces "Science is bunk." The leader of a great Dogmatic Manufacturing Concern recently told the writer that they had no courses in biology in his institution. "Biology," he said, "has been sufficiently discredited by its evolution nonsense without our students having to bother with it." Yes, all the science he knew was the bunk.

Man is ever apt to gloss over his own ignorance by declaring that which he does not sufficiently understand as the bunk. Would it not be wiser in the interest of better living and a better world, if men would modestly admit they do not know rather than to emphatically denounce the subject under discussion as the "bunk."

Unweave The Rainbow

Keats penned a line denouncing the folk who with critical minds would "unweave the rainbow," forgetting the while that appreciative understanding is often as essential to real scientific comprehension as critical analysis.

Actors, preachers, musicians, artists, public servants, authors, teachers and others come in for the unweaving process. No matter how beautiful the rainbow, be it a play, a sermon, a song, a picture, a service, a book, a lesson or what not, there is ever the group ready to unweave missing the beauty both of the giver's intent as well as of the production.

Scientific criticism certainly! But a bit more appreciation. Keats knew full well many a critic fails who would "Unweave the rainbow, conquer mysteries by rule and line."

Study Warts

Much of our realistic literature so-called is in fact "unrealistic." It deals with sexual excesses and excuses itself by pretending to be portraying life as it is. This "realism" has been likened to a man who looks upon the face of a man, and finding thereon a wart proceeds to get a magnifying glass, study the wart, and then write a treatise upon men as "wart-faced folk." There is rightful place for realism, but realism it must be. Theodore Drieser et al. possess undenied literary skill, but hardly commend themselves to thoughtful people when they assume to be realists, since in actuality they are wart students.

Let us have penetrating studies of life as it is, let it be revealed honestly, and let us profit by both the study and the revelation, but let us not give to our growing youth a wart picture of a human face. True, families are broken up. True, there is much of the erotic in life. But equally true, and in greater proportion by far are the families where children grow to maturity in the mutual love, mutual sacrifice, and mutual helpfulness of the most precious institution society possesses, the family. Equally true, likewise, is the picture that reveals those homes and individuals recognizing the socially valuable moral restraints that aid all in developing toward that higher individualism of which Christ is the chief exponent. Let us have a bit more real realism and much less unreal "realism."

War Irremediably Unchristian

By Harry Emerson Fosdick

War is the most colossal and ruinous social sin that afflicts mankind today. It is utterly and irremediably unchristian. However armed conflict in times past may have served an evolutionary purpose it has now become not only futile but suicidal and recognition of this fact is necessary to the continuance of civilization. The war system means everything which Jesus did not mean and means nothing that he did mean. It is a more blatant denial of every Christian doctrine about God and men than all the theoretical atheists on earth ever could devise. What I do see is that the quarrels between fundamentalists and liberals, high churchmen, broad churchmen, and low churchmen are titling, anise, and cummin if the church does not deal with this real issue of Christ against war . . . I must say that the more I consider war, its horror, its misery, its futility, its imminent threat to all that mankind in its best moments cherishes, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.

* From Dr. Fosdick's Introduction to Kirby Page's forthcoming book on "War—Its Causes, Consequences and Cure."

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(INCORPORATED)

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CHURCH AND SOCIAL SERVICE

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105 EAST TWENTY-SECOND STREET

NEW YORK

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Dear old Nixy-

I am eager to see you
after all these months. Tried, you
by phone today without success.
When can we talk? Dr. Brown
tells me you have done a really
big thing on the war question.
My hat is off to you.

J. E.

Fred

My dear Kirby,

The enclosed letter explains itself.

None of us know anything about Miss Brewhill. There was a lady who attached herself to the party, & came to some of the addresses. Perhaps she was Miss Brewhill, but I don't know anything about her. Do you?

I don't think my husband will know about her either. ~~Pls~~

Please place these 2 letters with his others.

My husband is under the impression that we are staying at 34. I don't know why.

I have engaged 1 double room at 26 for Margaret & myself on Sept. 15. If my husband should write to you to get a room for him, will you please engage 1 single room at Mrs Ames. Margaret will occupy this in his place when we arrive.

I had 2 happy letters from Moscow. Shevrod says there is distinct improvement in the city, roads being repaired, houses rebuilt, economic conditions improving. That is good news.

I want to make a very urgent plea to you to come here for a week end, this Sat: to Monday. There is so much sunshine here, & the fine beach & cliffs & pine forests are great for walks. Waldo would take you for good

Sunday evening.

Dear Mother;

Alma and I are down at the office together. I have just come from a conference at Wallace Lodge, about an hour out of New York. We had a very profitable conference. I am leaving at 8:40 for a couple of weeks in Ohio. I am to speak twice a day for groups of ministers in ten cities. I am looking forward to it with a great deal of interest.

Everything goes well with us. The kiddies are as lively as ever and are a great joy to us. They seem to be getting along all right in school. Alma and I went to a show one day this week and are planning to get out together more often.

We are very sorry indeed that you feel the way you do about the check. We are not going to let you off that easy. We have about as strong convictions on this subject as you have. We think it better to send cash. If you are not willing to take the money, then the only alternative we have is to send you something every month. There is no reason under heaven, mother dear, why you should feel the way you do. The Lord knows it is little enough at best, we can do for you. We are in a position now where we can easily spare this money and it ought to mean a lot to you. Please, please, please do not argue about the matter any more. Simply cash that check and use it in any way that you want to. Otherwise, you may be on the lookout for the parcel post man. Our conscience has long bothered us because we haven't done what we ought to have done for you and from this time on we are at least going to make a small effort to help.

The new book is supposed to come off the press in the middle of the week and I am sending you a copy right away. Some friends of mine who are very keen on the book are helping me to raise a fund of \$10,000 with which to send the book to a hundred thousand ministers, teachers, educators, YMCA secretaries and other leaders of public opinion. In this way we hope to get the message brought to several million people. You will be interested in the enclosed comment concerning the book. I sincerely hope that it is going to do a lot of good. I shall let you know later how it is received. With heaps of love,

Affectionately yours

XP*AP

writing to you in the hope that you may have bibliographies and perhaps outlines available which will assist us in the task and make the course worthy of the faculty approval we seek. We shall appreciate very much indeed any and all advice and assistance that you may be able to give us.

Sincerely yours,

Hale Sutherland
Hale Sutherland.

(Asst-Professor of Structural
Engineering, Mass. Inst.
of Technology.)

Mr. Kirby Page,
New York City.

10

Dear Mr. Page,

Mr. Ross, secretary of the Technology Christian Association, and myself have discussed the possibility of adding to the official curriculum at Technology as one of the elective general courses one on the general subject of Christianity and the social problem, and thus perhaps solving the difficulties that have thus far made for the non-success of our voluntary courses. Such a course would probably define the social problem and relation of Christianity thereto along the lines followed by Ellwood (Social Problem, Reconstruction of Religion) with reference to Benjamin Kidd in refutation of much that passes as orthodox sociology and end with a consideration of the problem in the terms you employ in your own writings, referring to them and to such books as the "Church and Industrial Reconstruction."

There is no sociologist on the Institute staff and perhaps that is not necessary for so general and non-technical a course as we propose. It falls to us who have made nothing systematic of the subject to prepare and give the course. We are

A Member-elect to Phi Beta Kappa, in order to have the right to wear the insignia of the Society—the Golden Key—must have been duly initiated by the Chapter and have paid the initiation fee, which is

Five Dollars for Undergraduates in course, and

Ten Dollars for members elected from the Alumni.

There are no annual dues.

The next Meeting of the Chapter will be on the afternoon of Wednesday, at three o'clock, in Craig House, May 30, 1923, corner of Twenty-seventh Street and University Avenue, when the new members will be initiated.

In the Evening, at 6:30, at the Grant Club Rooms, there will be a banquet. Professor W. L. Carr of Oberlin College will give the principal Address, "What Is An Education?"

Please notify MISS ESTHER C. FEDDERSEN, Secretary (Tel. Drake 286). Plates, \$1.25.

The New York Public Library
Astor, Lenox and Tilden Foundations

Mr. The Rev. Kinley Page
has permission to use Room *220*
from *Nov. 27th* to *Dec. 31st - 1922*
E. H. ANDERSON,
DIRECTOR
Date *11/23/22* by *Samuel*

An Appreciation and A Resolution

Carl G. Swedman & A. Leak Page

At the threshold of 1923, we pause to contemplate the wonders of 1922. It is with gratitude and appreciation that we behold what has been wrought.

Venturing forth a year ago with the conviction that Houston was large enough for another home building concern, we have endeavored to design and build high class homes and apartments at a reasonable price. We expected to succeed and have exceeded our fondest hopes. We feel that success is not measured in more dollars however, but in the quality of the work performed, the satisfaction of our patrons, and the reputation established for honest dealing.

We feel that we should be selfish and amiss were we to claim the whole credit for ourselves; therefore this public recognition and expression of thanks for those who have contributed so materially towards the past achievement and present standing of the firm of Swedman & Page.

1. Our Heavenly Father, who doeth all things well.
2. Our customers, for their patronage.
3. Our faithful employees, for their loyalty and hard work.
4. Our architectural staff, for splendid co-operation and design.
5. The firms supplying material, for quality and service.
6. Those furnishing money, on notes and our credit.
7. Friends and acquaintances, for words spoken in our behalf.

The Year's Record

For those desiring to see for themselves, we have built during the past year, or have under construction at the present time, the following homes and apartments, which we should be pleased to have you investigate:

4306 Garrett, stucco bungalow.
 4308 Garrett, stucco bungalow.
 4311 Garrett, colonial bungalow.
 1417 Kipling, stucco bungalow.
 3001 Chenevert, stucco duplex.
 3008 Chenevert, stucco duplex.
 2808 Travis, stucco duplex.
 3516 Mt. Vernon, colonial bungalow.
 4316 Garrett, brick veneer bungalow.
 4806 Main, eight-flat stucco apartment.
 4318 Garrett, stucco bungalow.
 4320 Garrett, stucco bungalow.
 1325 Willard, frame bungalow.
 1115 Kipling, 2-story brick veneer.
 Oak Court and Oak Place, raised brick veneer bungalow.
 1521 Oxford, stucco bungalow.
 1112 Prospect, 2-story stucco.
 4709 Travis, brick veneer duplex.
 1400 Allston, stucco duplex.
 3404 Audubon Place, brick veneer story and a half.
 3803 Graustark, brick veneer duplex.
 1114 Wichita, 2-story stucco.
 1506 W. Alabama, brick veneer bungalow.
 408 Pierce, four-flat stucco apartment.
 812 Branard, four-flat brick veneer apartment.
 118 W. Main, four-flat brick veneer apartment.
 1525 Oxford, Heights, colonial bungalow.
 At Orange, Texas, 2-story brick veneer residence, costing \$57,500.00.

In addition, we have remodelled and repaired the followings:
 701 McGowen, 1010 Baker, 709 Harold, 606 Avondale, 718 Louisiana, 515 Baker, 606 Sul Ross, 3602 Montrose, 1115 W. Alabama, 3617 Montrose.

For 1923

We feel that the best is none too good for our friends and customers, and for the coming year hope to turn out even higher grade work. Our staff is complete and we offer full service in the matter of designing, cost estimating, financing, supervising, and actual construction. You will find satisfaction to be yours from the time you start dealing with us until you have moved in. After that, you will join the ever-increasing circle of boosters for "Swedman & Page" construction and treatment.

With malice towards none and good will to all, we wish you a bright, prosperous New Year.

SWEDMAN & PAGE

1103 Union Nat'l. Bank Bldg.
 Telephone Preston 1318

The Fellowship for a Christian Social Order

I

This Fellowship binds together for mutual counsel, inspiration, and co-operation, men and women who are seeking to effect fundamental changes in the spirit and structure of the present social order through loyalty to Jesus' way of life.

II

We believe that the deepest human fellowship has its necessary basis in fellowship with God as He is revealed in Jesus.

III

We believe that according to the life and teaching of Jesus, the supreme task of mankind is the creation of a social order, the Kingdom of God on earth, wherein the maximum opportunity shall be afforded for the development and enrichment of every human personality; in which the supreme motive shall be love; wherein men shall co-operate in service for the common good and brotherhood shall be a reality in all of the daily relationships of life.

IV

We must, therefore, endeavor to transform such unchristian attitudes and practices as now hinder fellowship: extravagant luxury for some, while many live in poverty and want; excessive concentration of power and privilege as a result of vast wealth in the hands of a few; monopoly of natural resources for private gain; autocratic control of industry by any group; production for individual profit and power rather than for social use and service; arrogance and antagonism of classes, nations and races; war, the final denial of brotherhood.

V

We believe that in the spirit and principles of Jesus is found the way of overcoming these evils, and that within the Christian Church there should be a unity of purpose and endeavor for the achieving of a Christian social order. By means of fellowship in thought and prayer we come to understand the point of view of those who differ from us, make possible new discoveries of truth, and aid one another in the solution of common problems. We believe that social changes should be effected through educational and spiritual processes, especially by an open-minded examination of existing evils and suggested solutions, full discussion and varied experimentation. We pledge ourselves to vigorous activity in seeking by these means a solution of the social problems which we face.

VI

The Fellowship functions through personal contact, correspondence, group meetings and periodic conferences—local, sectional and national. Plans for action resulting from these conferences will, so far as possible, be carried out through existing organizations, or in some manner independent of the Fellowship, since its office is not administrative or legislative. The Fellowship does not plan to conduct classes, open forums, conferences or kindred activities for non-members, nor to pass resolutions of any sort or go on record as endorsing or disapproving any special program or practice.

VII

In our desire to avoid over-organization, the structure of the Fellowship has been made as simple as possible. There is a National Committee of 50 members, an Executive Committee of 20 members, an Executive Secretary, and a Convener of each local group. The members of each group shall meet together from time to time without formal organization. The minimum of necessary expense is met by voluntary gifts.

VIII

Men and women who agree with the principles outlined herein, and who desire to co-operate with those of like mind and purpose, are invited to become members of the Fellowship for a Christian Social Order.

**National Committee of the
Fellowship for a Social Christian Order**

SHERWOOD EDDY, *Chairman*
WM. AUSTIN SMITH, *Vice-Chairman*
KIRBY PAGE, *Executive Secretary*

C. S. Andrews, Chattanooga, Tenn.
Mrs. Fred S. Bennett, Pres. Council of Women for Home Missions, Englewood, N. J.
Miss Leslie Blanchard, National Board Y. W. C. A., New York City.
C. A. Brooks, Amer. Baptist Home Mission Society, New York City.
Charles Reynolds Brown, Dean, Yale School of Religion, New Haven.
Wm. Adams Brown, Professor, Union Theological Seminary, New York City.
Edmund des S. Brunner, Rural Surveys Committee, New York City.
James H. Causey, Denver, Colo.
S. M. Cavert, Federal Council of Churches, New York City.
Winifred L. Chappell, Chicago Training School, Chicago, Ill.
B. M. Cherrington, Int. Committee Y. M. C. A., Denver, Colo.
Henry H. Crane, Methodist Church, Malden, Mass.
Miss Mary E. Dreier, Brooklyn, N. Y.
John J. Eagan, Atlanta, Ga.
Sherwood Eddy, New York City.
Robert L. Ewing, Int. Committee Y. M. C. A., New York City.
Chas. W. Gilkey, Hyde Park Baptist Church, Chicago, Ill.
Arthur Gleason, Bureau of Industrial Research, New York City.
Miss Amy Blanche Green, M. E. Board of Home Missions, New York City.

Rolvix Harlan, Amer. Baptist Home Mission Society, New York City.
Miss Louise Holmquist, National Board Y. W. C. A., New York City.
Arthur E. Holt, Social Service Secretary, Congregational Educational Society, Boston, Mass.
Ashby Jones, Baptist Church, Atlanta, Ga.
Rufus Jones, Professor, Haverford, Pa.
Henry Churchill King, President, Oberlin College, Oberlin, Ohio.
Miles H. Krumbine, First Lutheran Church, Dayton, Ohio.
Robert E. Lewis, General Sec'y Y. M. C. A., Cleveland, Ohio.
Bishop Francis J. McConnell, Pittsburgh, Pa.
Harold Marshall, The Universalist Leader, Boston, Mass.
Mrs. H. B. Montgomery, Rochester, N. Y.
Jesse C. Moorland, Int. Committee Y. M. C. A., New York City.
Charles Clayton Morrison, Editor, The Christian Century, Chicago, Ill.
James M. Mullan, Comm. on Social Service, Reformed Churches in U. S. A., Philadelphia, Pa.
A. J. Muste, Brookwood College, Katonah, N. Y.
J. W. Nixon, Professor, Rochester Theological Seminary, Rochester, N. Y.
G. Bromley Oxnam, Church of All Nations, Los Angeles, Calif.
Kirby Page, 311 Division Ave., Hasbrouck Heights, New Jersey.
Daniel A. Poling, Marble Collegiate Church, New York City.
Richard Roberts, American Presbyterian Church, Montreal, Canada.
Raymond Robins, Chicago, Ill.
Mrs. M. K. Simkhovitch, Director, Greenwich House, New York City.
Miss Florence Simms, National Board Y. W. C. A., New York City.
Wm. Austin Smith, Editor, The Churchman, New York City.
E. A. Steiner, Professor, Grinnell College, Grinnell, Iowa.

Mrs. Willard Straight, 1130 Fifth Ave., New York.
Alva W. Taylor, Disciples' Board of Temperance and
Social Welfare, Indianapolis, Ind.
John R. Voris, Near East Relief, New York City.
Harry F. Ward, Professor, Union Theological Semi-
nary, New York City.
Bishop Charles D. Williams, Detroit, Mich.
Donald Winston, New York City.

THE EXECUTIVE COMMITTEE

SHERWOOD EDDY, *Chairman*

Miss Leslie Blanchard	Harold Marshall
C. A. Brooks	Jesse C. Moorland
Wm. Adams Brown	Chas. Clayton Morrison
S. M. Cavert	Kirby Page
Edmund des S. Brunner	Daniel A. Poling
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Arthur Gleason	Wm. Austin Smith
Miss Amy Blanche Greene	John R. Voris
Miles H. Krumbine	Donald Winston

Application for Membership

THE FELLOWSHIP FOR A CHRISTIAN SOCIAL ORDER

Date.....

I have carefully read the foregoing statement.
After thoughtful consideration, I find myself in agree-
ment with the purpose and principles of the Fellow-
ship, and desire to be enrolled as a member.

Name
(Rev., Prof., Mrs., Miss, etc.)

Street Address

City and State.....

Position

Tear off at the left and mail to

KIRBY PAGE,
311 Division Avenue,
Hasbrouck Heights, New Jersey.

(This application for membership is not to be pre-
sented for signature in any public gathering.)



DRAWN BY F. STROTHMANN

Those "Hands Across the Sea"

MADISON AVENUE
PRESBYTERIAN CHURCH
921 MADISON AVENUE

Dearest Kirby:

In the words of Sherwood Hall
comes in 1921 - I am deeply grateful.

Devotedly.

George

Federal Council of the Churches of Christ in America

(Incorporated)

105 EAST TWENTY-SECOND STREET
NEW YORK

[1923-24?]

**Department of
Research and Education**

F. ERNEST JOHNSON, EXECUTIVE SECRETARY

Dear Sir:

Through the generous courtesy of a number of Christian laymen, I am privileged to send you herewith a copy of "The Abolition of War" by Sherwood Eddy and Kirby Page. It contains a record of the personal experience of two earnest Christian men in dealing with one of the greatest moral issues of our time.

In sending you the pamphlet the Department of Research and Education is following the policy of bringing to the attention of churchmen informing and useful literature representing different points of view upon social and international questions, without taking responsibility for particular views expressed or positions defended. Men and women of equal sincerity and devoutness have reached different conclusions as to the relation of the Christian citizen to the problem of war, but the personal experience of the writers of this pamphlet will materially aid an inquiring mind in considering some of the issues involved.

I make only one request—that when you have read the pamphlet you write me candidly your view of it.

Sincerely yours,

F. Ernest Johnson

THE
FELLOWSHIP
OF
RECONCILIATION

1923

Statement

The Fellowship desires to unite in its membership all who are in sympathy and agreement with the principles expressed in the following statement. They will be enrolled when they have signed and returned the form on the last page.

Information as to literature, local groups, methods of work, a place on the mailing list, or other particulars will be given gladly on request.

For maintaining and extending its work, the Movement is dependent upon voluntary contributions. There is no membership fee, but it is hoped that all who are interested will take some share, whether small or large, in supporting the spread of our message.

The Fellowship of Reconciliation

396 Broadway

Telephone: Canal { 6522
6523

New York City



The Fellowship of Reconciliation

The Fellowship of Reconciliation is a group of persons who, individually and collectively, seek more uncompromising practice of the principles of Christ in personal and social action, believing that in Him we have the satisfying solution of all the problems of our complex life. It unites men and women of many lands and races expressing in various forms their common Christian faith, who are profoundly disturbed by the confusion of thought and utterance throughout the Christian world with regard to war and other great social and industrial questions. To the members of the Fellowship it appears that in accepting as inevitable the present world order we have all failed to interpret the mind of Christ, and that confidence in His leadership involves us in the endeavor to apply unflinchingly His revolutionary principle of love.

Without wishing to bind themselves to any exact form of words, they would state their general agreement on the following points:

That Love as revealed and interpreted in the life, teachings, and death of Jesus Christ is not only the fundamental basis of a true human society, but the effective power for overcoming evil and for accomplishing His redemptive purposes.

That since these purposes must be fulfilled through men and women, it is incumbent upon

the followers of Christ to endeavor to practise unswervingly His principle of love as the inviolable law of personal relationships, and the transforming power of human life, and to take the risks involved in applying this principle in a world which does not yet accept it.

That the Love revealed in Christ profoundly reverences personality; strives to create an order of society which suffers no individual to be exploited for the profit or pleasure of another, but assures to each the means of development for his highest usefulness; seeks reconciliation between man and man, nation and nation, race and race; deepens and enriches devotion to home, to church, and to country, and harmonizes all these loyalties in dedication of life to humanity and to the universal Kingdom of Christ.

That since war inevitably involves violation of these principles and disregard of the supreme value of personality, we find ourselves unable to engage in it; and, since the existing organization of society engenders motives and methods which violate these principles and hinder the development of character into the likeness of Christ, we are convinced that loyalty to Him and to humanity calls us to seek with others such fundamental changes in the spirit of men and in the structure of the social order as shall make possible the full expression of Love in personal, social, industrial, national and international life.

While these principles represent broadly the position of the Fellowship, they are not put forward as a full and final statement. What is sought is not a common creed but one spirit, the Spirit of Christ, animating a living body.

The members of the Fellowship desire to express their convictions in a spirit of humility, honor, and love, and to guard against the danger of controversial methods, believing that they are but a few out of many who, in this and other lands, are seeking to know and act on the truth. They desire to use every opportunity of working in and through the churches, recognizing that to them especially belongs the sacred duty of proclaiming the unity of mankind in Jesus Christ, and of leading in His reconstructive work.

It will be the aim of the Fellowship to apply these principles constructively, and not to spend itself in mere protest. To overcome evil may require the use of various forces, when these can be employed consistently with the sanctity of personality and the redemptive purpose of Christ. No literalistic theories of non-resistance, no prohibition of the use of force, nor merely negative reformations of any kind are sufficient to cure our social diseases or eradicate war. The fundamental need is a new discovery of God, a fresh return to the sources of life, a preparation of living channels of power. It is through this deeper work that the Fellowship seeks a fuller expression of the love of God in all human relationships, confident that His power, wisdom, and love reach far beyond the

limits of our present experience, and that He is ever waiting to break forth into human life in new and larger ways.

It is intended that members shall work out personally and in their own way, what is involved in their membership. There is no program or theory of social reconstruction to which all are committed. The chief method is a life lived in loyalty to Christ, expressing itself in every activity and relation of life. Prayer, as an energy of faith and love for the creation of fellowship with both God and men, is especially the means by which the life and power of the Fellowship must be sustained.

All who are interested in the ideals of the Fellowship are invited to read its literature with care and meditation, face for themselves the living truth of the Gospels, and sound the depth of life in Jesus Christ. The future of the movement depends, not upon a large number of nominal members but upon those who, accepting the principles fully for themselves, will give time individually and in groups to thinking out what is implied, and will set themselves seriously to apply their conclusions. Such an endeavor inevitably brings a consciousness of insufficiency. None who share the spirit and purposes of the Fellowship should be deterred on this account from taking their part in this venture of faith. Entering the Fellowship implies, not a certain measure of attainment, but the acceptance of its principles with a real purpose of full obedience to Christ.

APPLICATION for MEMBERSHIP

....., 192.....

I have carefully read the foregoing statement, and I am in agreement with the principles, spirit and aims of the Fellowship of Reconciliation as therein expressed. Desiring to join in the constructive working out of such principles, I ask to be enrolled as a member.

Name.....
(Mr., Mrs., Miss, Rev., etc.)

Address.....

.....
Note:—If you prefer to be enrolled with the Fellowship of Youth for Peace,—those who are under thirty, please indicate it here.....

Tear off and mail to

The Secretary of the Fellowship of Reconciliation,
396 Broadway, New York City.

Comments Concerning

"WAR: ITS CAUSES, CONSEQUENCES AND CURE"

BISHOP CHAS. H. BRENT, Protestant Episcopal Church, Buffalo:

This volume, in my judgment, stands at the very top of all such books that I have read. Your reasoning, to me, is pretty conclusive. Of course here and there we might find our views diverged, but I was particularly struck by the practical way you handle the whole question.

F. W. NORWOOD, Minister, City Temple, London:

I have read your book, with great interest and substantially am in agreement with you. We may differ upon some details, but I feel with you that the time has decidedly arrived when the Christian Church should clear herself from complicity in that barbarism we call war.

ERNEST F. TITTLE, Pastor, First Methodist Epis. Church, Evanston:

I have read very carefully your new volume on "War" and desire to say to you that in my judgment it is the best hand-book on the subject that has yet been written.

WILBUR K. THOMAS, Friends Service Committee:

This book stands out as one of the great classics in peace literature.

BISHOP PAUL JONES, Secretary, Fellowship of Reconciliation:

In small compass, Kirby Page has packed a tremendous amount of valuable material, building up a searching indictment of modern war in its political, economic, moral and spiritual aspects.

JOHN NEVIN SAYRE, Editor, The World Tomorrow:

I have read Mr. Page's manuscript and wish that a copy of this book might be placed in the hands of every English speaking Christian, and particularly clergymen.

L. HOLLINGSWORTH WOOD, Lawyer:

I have read your little book on war and am greatly pleased with it. I feel that it is calculated to be of first-class use to all people desiring to speak on this subject as its references are all helpful. I congratulate you on your achievement and wish you every success in its distribution.

GRACE HUTCHINS, Secretary, Fellowship of Reconciliation:

I think it is really splendid - persuasive, clear, logical and unanswerable.

HENRY A. ATKINSON, General Secretary, The Church Peace Union:

I congratulate you upon an exceptionally strong piece of work.

E. P. GATES, General Secretary, United Society of Christian Endeavor:

I think your book on war is by far the best thing on the subject that has come to my desk.

D. WEBSTER KURTZ, President, McPherson College:

It is exactly what we need at this hour.

W. P. CUNNINGHAM, Professor, Southern College of Young Men's
Christian Associations, Nashville:

Kirby Page's book is an epoch-making step in the right direction.

W. S. ATHEARN, Dean, Boston University School of Religion:

It is a great piece of work. You have helped us to clarify our thinking and have analyzed sources of information which most of us had not been able to do for ourselves. I am with you 100% in your position.

E. P. Gates, General Secretary, United Society of Christian Endeavor.

"I think your book on war is by far the best thing on the subject that has come to my desk."

Dean W. S. Athearn, Boston.

"It is a great piece of work. You have helped us to clarify our thinking and have analyzed sources of information which most of us had not been able to do for ourselves."

Charles A. Ellwood, University of Missouri.

"It is an admirable presentation of the whole cause of peace and the abolition of war. I do not know of any publication which presents so many important scientific facts regarding peace and war as your book. I hope that it will have a wide reading in Christian circles."

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Its Causes, Consequences and Cure

By **KIRBY PAGE**

With an Introduction by HARRY EMERSON FOSDICK

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John R. Mott, General Secretary, International Committee, Y. M. C. A.

"My friend Kirby Page has written a book which is in a class by itself. I have had occasion to examine between 300 and 400 books and pamphlets dealing with this subject, and I have no hesitation in saying that I place this concise publication among the first three or four in point of telling effectiveness and convincing force."

Harry Emerson Fosdick, Union Theological Seminary.

"You have done here, I think, a great piece of work. In an extraordinary way for one who holds so advanced a pacifist position, you have maintained balance and restraint and freedom from exaggeration, and your massing of evidence is to me very impressive and convincing. Throughout the early part of the book I agree with you absolutely and from beginning to end of the book I was immensely impressed and at times thrilled."

Bishop Charles H. Brent, Protestant Episcopal Church, Buffalo.

"I have read your book with intense interest. Its powerful and, as it seems to me, accurate analysis, ought to be studied and heeded by national, educational and religious leaders throughout the country. The substance of the book, if presented to students in high schools and universities, would have a powerful influence, making against war and for peace."

S. M. Cavert, General Secretary, Federal Council of Churches.

"I do not often speak in superlatives about new books, but in this case nothing but superlatives will do. From the standpoint of the Christian movement in behalf of the abolition of war and the establishment of world peace, it seems to me by all odds the most valuable discussion now in print."

Judge Florence E. Allen, Supreme Court of Ohio.

"It strikes at the very root of the vexing fundamental questions which face us in any effort to do away with war. The book should be read by every man and woman in America."

F. W. Norwood, City Temple, London.

"I have read your book with great interest, and substantially, am in agreement with you. We may differ upon some details, but I feel with you that the time has decidedly arrived when the Christian Church should clear herself from complicity in that barbarism we call war."

James H. Maurer, President, Pennsylvania Federation of Labor.

"I have no recollection of ever reading anything that made a more profound impression on me than your book. A way must be found to have not a million, but millions read it. It should be translated into every language spoken."

F. Ernest Johnson, Research Secretary, Federal Council of Churches.

"Along with the prophetic note there is a thoroughgoing scientific spirit and an insistent appeal to facts. This makes the book a statistical and documentary source of much value."

Ernest F. Tittle, First M. E. Church, Evanston.

"It is the best hand-book on the subject that has yet been written."

Wilbur K. Thomas, Friends Service Committee, Philadelphia.

"This book stands out as one of the great classics in peace literature."

Grace Hutchins, Secretary, Fellowship of Reconciliation.

"I think it is really splendid—persuasive, clear, logical and unanswerable."

THE FELLOWSHIP OF RECONCILIATION
396 Broadway, New York City

This book, "War: Its Causes, Consequences and Cure" by Kirby Page will be a help in preparation for the observance of Armistice Day, Nov. 11th, in the cause of peace.

If you are a minister, it may be suggestive for a Peace sermon. If you are not going to speak yourself on Armistice Day, will you not bring the book to the attention of some other man or woman who could make use of it? It is also suitable for use in discussion groups.

Order copies for your friends.

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Paul Jones,

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Comments Concerning

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This book stands out as one of the great classics in peace literature.

HALFORD E. LUCCOCK, Author of "Skylines"

I actually believe that it is going to help make history. It seems to me there are a good many indications that many people in the Church are actually coming to the place where they are dissatisfied about merely talking about War, and want to do something - and your book is by all odds the most stirring and conclusive thing that the Church ever has had access to. It is a wonderful piece of work.

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of the
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1923 - 1924

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1923 - 1924

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Suggested Program for the Proposed
Week-End Conferences of the
FELLOWSHIP FOR A CHRISTIAN SOCIAL ORDER

To be held in 50 or more cities during the fall and winter.

Theme of Conference: BUILDING A CHRISTIAN ECONOMIC ORDER

Saturday Afternoon - The Present Economic Order: Its Advantages and Disadvantages.

Presiding Officer:

2:30 - 2:45	Devotional Period led by
2:45 - 3:05	Discussion opened by
3:05 - 4:30	Discussion from the Floor
4:30 - 4:45	Summary of Discussion by Presiding Officer

Saturday Evening - What can EMPLOYERS and INVESTORS do to Aid in Building a Christian Economic Order?

Presiding Officer:

7:30 - 7:45	Devotional Period led by
7:45 - 8:05	Discussion opened by
8:05 - 9:30	Discussion from the Floor
9:30 - 9:45	Summary of Discussion by Presiding Officer

Sunday Morning - What can CHURCHES do to Aid in Building a Christian Economic Order?

Presiding Officer:

9:00 - 9:30	Prayer Service led by
9:30 - 9:50	Discussion opened by
9:50 - 11:45	Discussion from the Floor
11:45 - 12:00	Summary of Discussion by Presiding Officer

(In some cases it may be desirable to adjust this program so that the delegates can attend regular church services)

Sunday Afternoon -- What can WORKERS do to Aid in Building a Christian Economic Order?

Presiding Officer:

2:30 - 2:45	Devotional Period led by
2:45 - 3:05	Discussion opened by
3:05 - 4:30	Discussion from the Floor
4:30 - 4:45	Summary of Discussion by Presiding Officer

Sunday Evening -- What can CONSUMERS and CITIZENS do to Aid in Building a Christian Economic Order?

Presiding Officer:

7:30 - 7:45	Devotional Period led by
7:45 - 8:05	Discussion opened by
8:05 - 9:15	Discussion from the Floor
9:15 - 9:45	Closing Address by Presiding Officer

From Dr. Gulick's "The Winning of the Far East". 1923.

Chapter VIII, Significant Movements in Japan.

Changing Japan

The writer made constant effort to get at the thinking of Japan not only of the governing and capitalist groups but also of the labor classes, the young men, the conservatives, the liberals, the university and college groups and the women. (There is practically unanimous opinion that as compared with ten years ago, or even five, a new Japan has come into existence.) A tremendous revolution in the life of the spirit has taken place in consequence of the great War and its after effects in Europe, especially in Russia. Not a few look upon the situation with unconcealed alarm. They anticipate a violent revolution within a few years. Russian propaganda, open as well as secret, is widespread. No one knows just how far it has affected the rank and file of the working classes, agriculturists as well as industrialists; but all agree that working Japan is no longer the docile, willingly accepting the leadership of a paternalistic government or of patronizing employers. As in other lands, labor is talking about forcing the issue and taking the leadership.In some sections small land owners are refusing in large numbers to pay taxes.Many laborers are claiming that inasmuch as the capitalist classes never voluntarily release their grip on special privilege, if justice and fair chance are ever to be gained for the masses, they can come only by force - that is, by revolution.

Students and Militarism

(It is significant that the student class sympathizes generally with the working classes.) Both classes know quite well what has happened in foreign lands, the large amount of personal liberty and opportunity there enjoyed, and the rigid limitations in every direction in Japan. Scores of thousands of students are unable to go on with their higher education wholly because of insufficient accommodation. (They know the enormous sums devoted to the army and navy. These facts, with the warning before their eyes of a Germany humiliated and in the dust, has produced a strong anti-militaristic movement. It is shared by the working classes who see in the military establishment the foe to their hopes. Radical "Pacifism" is not unknown. Military service is hated by most and rejected by a few. The refusal of some to take the oath required of soldiers on entering the service is a matter of deep concern to the authorities and is freely discussed in the press. In May, 1923, an effort was made by the military authorities to stem the anti-military tide among the students by starting a "Society for the Study of Military Science" in one of the largest private universities in Japan (Waseda). The opening function was graced by some thirty army and naval high officials - generals and admirals dressed in full regalia, their breasts resplendent with decorations. To the universal astonishment of the authorities the hall was overcrowded with hundreds of students who were violently anti-militaristic. They fearlessly heckled the speakers, regardless of their uniforms and decorations, and the meeting broke up in something of a riot when the police tried to enforce order. "Down with militarism" was on one of the banners. The

program of the militarists was so obnoxious to the student body of the country that the "Society for the Study of Military Science" was actually disbanded. The solid opposition of the students of Japan to militarism and to all efforts to militarize the rising generation became clear to all.)

The Washington Conference

The success of the Washington Conference with its removal of the fear of war with America in the near future, was a great boon to the Liberal movement in Japan. Among other benefits, the danger of a violent revolution has been postponed for a few years at least.In every section of Japan and among all classes your representative was repeatedly told that, while there was much disappointment over the Washington Conference, there was also a great sense of relief because of the removal of the fear of an early conflict with America. The disappointment lay partly in the failure to accomplish more. Many told the writer they had hoped all battleships and battle cruisers would be completely condemned and destroyed.

Naval and Military Reductions

.....We were informed that the Navy Department in Tokyo had sent down word that we were to be shown everything we might ask to see. For six hours we were guided back and forth, up and down, and in and out of the various buildings, docks and vessels. We saw the Amagi, the uncompleted battle cruiser, in the process of transformation into a sea-plane carrier. We saw half a dozen battleships and cruisers doomed for destruction Since the Washington Conference the number of laborers employed in the Government dockyards has been decreased by twenty-five thousand, but gradually, out of consideration for the needs of the workers and because of the general industrial situation. At the same time the naval forces have been reduced by fifteen thousand men and the army by some fifty thousand men and twelve thousand officers.

INTRODUCTION

By HARRY EMERSON FOSDICK

Mr. Page has written for us one of the most challenging books that has appeared for many a year. Whether the reader agree with all his opinions or not, there is no better opportunity than this book affords for the Christians of America to face squarely the most crucial social issue of our day. Even though a man were to differ violently with Mr. Page, he would better read this book. He will find here a way of thinking that is disturbing the conscience and challenging the devotion of many of the best characters in the younger generation.

This warm commendation does not mean that I myself agree with everything that Mr. Page says. Entire agreement of that kind is rare, even when a man reads again books which he himself has written, much more rare when one independent mind reads what another has written. *I probably should qualify, more than Mr. Page would, the absolutist pledge to which in his last chapter he calls the churches. But this I do see clearly:*

that war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably unchristian; that however armed conflict in times past may have served an evolutionary purpose it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; that the war system means everything which Jesus did not mean and means nothing that he did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on

earth ever could devise. What I do see is that the quarrels between fundamentalists and liberals, high churchmen, broad churchmen, and low churchmen, are tithing, mint, anise, and cummin if the church does not deal with this ~~real issue of Christ against war.~~

supreme moral issue of our time: Christ against war.

For myself, while I recognize as more weighty than Mr. Page feels it to be, the difference between calling war wicked, futile, unchristian and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and at once adopt an absolutely pacifist policy, I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.

When the Great War broke, the churches were unprepared to take a well-considered Christian attitude. We too had been hypnotized by nationalism, had taken patriotism at its current values and ^{had} understood it in its ordinary meanings. We too had regarded as a sacred duty the loyal support of the country's army and navy in almost any task to which the government might put them. We too,

vaguely looking forward to a warless world, sometime, somewhere, nevertheless had looked on war as an easily imaginable, highly probable necessity of national action. In a word, behind the thin disguise of pious hopes for a ~~day~~ of peace and brotherhood, we had shared those ordinary social attitudes which made war seem at times an imperious call to duty, a summons to self-sacrifice, a solemn challenge to devotion and, if need be, martyrdom.

When, therefore, the War broke and the nations, acting on the old premises, did the inevitable thing which the old premises involved, we found ourselves, as Christians, powerless to lift effective protest against

the oncoming perdition. We had made ourselves part and parcel of social attitudes, from whose inevitable consequence we felt it immoral to withdraw, ~~unless~~. We had consented to the necessity of war and the righteousness of war too long to be conscience "clear in refusing to bear the brunt of it when it came.

In my part, I never will be caught that way again. I hope the churches never will be caught that way. But if, ^{however,} when the next crisis comes, we are going to protest effectively against war, we must win the right to make that protest and we must win it now. Today we must make unmistakably clear our position against

war, against competitive preparation for war, against reliance on war. We must make clear our certain conviction that, save for our corporate senselessness, war in the modern world is as needless as it is suicidal, that only the folly and selfishness of diplomats and the stupid willingness of the people to be led like brats to the shambles, make it seem necessary. Against foolish chauvinism, competitive armaments, secret diplomacy, imperialistic experiments, against ~~unofficial~~ and selfish endeavors to play lone hands, when, by ^{international} cooperation, agencies could be set up to solve the problems which war never solves but only makes the

worse, we now must lift our
picket and launch our
crusade.

When, then, a new war
threatens, springing from ~~the~~
insensate refusal to
substitute reason for
violence, we can wash our
hands of complicity in
the foul business. We
can tell the diplomats
who lead us to it that we
will not follow them. We
can refuse to hold our
conscience at the beck
and call of any
government that happens
to be in the saddle. We
can put Christ above
Caesar and dare Caesar to
do his worst to us while
we follow Christ.

In my part I propose
to win the right to do
hope that the outlawry
that. I ~~never expect to see~~

of war and the substitution
of law for violence may
make it unnecessary to do
that. I hope that, by facing
the issue now, we may
save civilization from the
death-shock of another
convulsion of brutal
carnage. But at any rate
I never expect to bless
another war.

Let a man read this book with an independent mind.
No one would wish that more than Mr. Page himself.
But let him not dodge its challenge. Mr. Page is engaged
here in the high business of taking Jesus in earnest, and
a more necessary Christian procedure just now it is
impossible to imagine.

Dear Page -

Your last chapter is much stronger than it was. I hope you will feel as much about my new introduction.

Does it suit you? Have you any changes to suggest?

Can you get the greater length of it in without sending the printers into tantrums about their "forms"?

I shall be much happier if I can see a proof before it is finally released.

I do not think italics add a thing in this introduction - to me they seem rather to distract the attention. What you do think?

I shall be within reach of
my telephone (Morningside 6100)
tomorrow, Monday, P.M. from
4 to 8:30.

Best wishes

Sincerely

J. S. J.

Earle E. Eubank, University of Cincinnati
 Daniel Evans, Andover Theological Seminary
 Robert L. Ewing, International Committee Y. M. C. A., New York
 Henry S. French, Methodist Board of Home Missions
 D. Frank Garland, National Cash Register Company, Dayton
 Chas. W. Gilkey, Hyde Park Baptist Church, Chicago
 Wm. E. Gilroy, Editor, The Congregationalist, Boston
 Miss Amy Blanche Greene, Methodist Board of Home Missions, N. Y.
 Wm. P. Hapgood, Columbia Conserving Company, Indianapolis
 Rolvix Harlan, University of Richmond, Richmond, Va.
 A. Eustace Haydon, University of Chicago
 Henry T. Hodgkin, National Christian Council, Shanghai
 Miss Grace Hutchins, Sec'y, Fellowship of Reconciliation
 F. Ernest Johnson, Research Sec'y, Federal Council of Churches
 Robert E. Lewis, General Secretary, Cleveland Y. M. C. A.
 Frederick J. Libby, Nat'l Council for Prevention of War, Washington
 Frederick Lynch, Church Peace Union, New York
 F. J. McConnell, Bishop, M. E. Church, Pittsburgh
 Miss Rhoda McCulloch, National Board, Y. M. C. A.
 Miss Mary McDowell, University of Chicago Settlement
 Harold Marshall, Universalist Leader, Boston
 Shailer Mathews, University of Chicago Divinity School
 Bruce L. Melvin, Ohio Wesleyan University
 John M. Moore, Marcy Avenue Baptist Church, Brooklyn
 Miss Ruth Morgan, League of Women Voters, New York
 Chas. Clayton Morrison, Editor, Christian Century, Chicago
 A. J. Muste, Workers' College, Katonah, N. Y.
 N. B. Nash, Episcopal Theological School, Cambridge
 R. Niebuhr, Bethel Evangelical Church, Detroit
 J. W. Nixon, Rochester Theological Seminary
 E. A. Ross, University of Wisconsin, Madison
 John Nevin Sayre, Editor, The World Tomorrow
 W. D. Schermerhorn, Garrett Biblical Institute, Evanston
 Gerald Birney Smith, University of Chicago Divinity School
 Wm. E. Sweet, Governor of Colorado, Denver
 Alva W. Taylor, Disciples Social Service Sec'y, Indianapolis
 Norman M. Thomas, Associate Editor, The Nation
 Ernest H. Tippet, Boston Y. M. C. A.
 Worth M. Tippy, Federal Council of Churches, New York
 Ernest F. Tittle, M. E. Church, Evanston
 David D. Vaughan, Boston University
 Harry F. Ward, Union Theological Seminary, New York
 Chas. D. Williams, Bishop, Protestant Episcopal Church, Detroit

WHO MAY ATTEND?

All members of the F. C. S. O. and all persons who are in sympathy with its purpose are cordially invited to attend these conferences and to participate freely in the deliberations. Members of the Fellowship of Reconciliation are especially invited.

Inquiries concerning local arrangements and hotel accommodations should be sent to the correspondent listed above under the respective conferences. Reservations should be made as far in advance as possible. Copies of the various programs may be secured from the correspondents.

Those persons who desire to enroll in the F. C. S. O. may secure an application blank from the above correspondents or from the Secretary of the National Committee, Kirby Page, 311 Division Ave., Hasbrouck Heights, New Jersey. General inquiries may be addressed to the Secretary.

FELLOWSHIP CONFERENCES

THE Fellowship for a Christian Social Order announces a series of sectional conferences in various parts of the country during the next few months. The purpose of these conferences is the widening of acquaintance and the strengthening of the spiritual bond between those persons who are seeking to effect such fundamental changes in the spirit and structure of the present social order as will make it in accord with the mind of Jesus; and the mutual exchange of ideas concerning industrial and international problems by persons of varied experience—employers, workers, teachers, students, clergymen and other professional men and women. It is hoped that the quality and spirit of the famous Lake Mohonk Conference of last spring may be reproduced in each of these conferences.

TOPICS

The following topics will be discussed at the various sessions:

Which of the current *industrial and commercial* attitudes and practices are in conflict with the spirit and teaching of Jesus? Which of these should immediately and completely be repudiated by Christian people? What are the hopeful signs of the times in industrial relations?

Which of the current attitudes and practices of modern *international* relations are in conflict with the spirit and teaching of Jesus? Which of these should immediately and completely be repudiated by Christian people? What are the hopeful signs of the times in international relations?

SCHEDULE

The places, dates and names of the conveners of the different conferences are as follows:

BOSTON—February 8-9-10

CONVENERS:

Niles Carpenter
 Henry H. Crane
 Daniel Evans
 Wm. E. Gilroy

Harold Marshall
 Norman B. Nash
 Ernest H. Tippet
 David D. Vaughan

CORRESPONDENT:

Rev. Ernest H. Tippet
 316 Huntington Ave., Boston, Mass.

CHICAGO—February 22-23

Ernest D. Burton
Henry F. Cope
Ralph E. Diffendorfer
Chas. W. Gilkey
Miss Mary McDowell
Shailer Mathews

CONVENERS:

Chas. Clayton Morrison
Wm. V. Roosa
W. D. Schermerhorn
Ernest F. Tittle
Miss Harriet Vittum

CORRESPONDENT:

Harold R. Willoughby
139 So. Divinity Hall, Univ. of Chicago
Chicago, Ill.

CINCINNATI—March 8-9-10

Earle E. Eubank
Mrs. L. C. Fillmore
D. Frank Garland
Miles H. Krumbine

CONVENERS:

Bruce L. Melvin
W. R. Morrison
Frank H. Nelson
Alva W. Taylor

CORRESPONDENT:

Professor Earle E. Eubank
University of Cincinnati, Cincinnati, O.

CLEVELAND—April 7-8-9

Judge George S. Addams
Judge Florence E. Allen
Senator George H. Bender
F. Q. Blanchard
A. F. Coyle

CONVENERS:

Joel B. Hayden
Pres. Henry Churchill King
Robert E. Lewis
Franklin G. Smith
Miss Marie R. Wing

CORRESPONDENT:

Robert E. Lewis
Y. M. C. A., Cleveland, O.

DENVER—March 2-3-4

O. W. Auman
James H. Causey
B. M. Cherrington
Geo. L. Collins
Miss Caroline Goforth

CONVENERS:

Mrs. Charles M. Kassler
Geo. S. Lackland
Platt R. Lawton
Governor Wm. E. Sweet
Wm. H. Tanner

CORRESPONDENT:

B. M. Cherrington
Association Building, Denver, Colo.

DETROIT—April 9-10-11

Gaius Glenn Atkins
Lynn Harold Hough
John E. Martin
Reinhold Niebuhr

CONVENERS:

J. E. Kirkpatrick
Wm. Stidger
A. G. Studer
Bishop Chas. D. Williams

CORRESPONDENT:

Rev. Reinhold Niebuhr
2726 Lothrop Ave., Detroit, Mich.

KANSAS CITY—May 10-11-12

Henry M. Beardsley
Miss Grace M. Farrell
Mrs. Wm. B. Henderson
Leslie J. Lyons
Ralph C. McAfee

CONVENERS:

H. L. V. Shinn
Robert Nelson Spencer
James B. Welsh
Francis A. Wright

CORRESPONDENT:

Rev. Ralph C. McAfee
200 Y. M. C. A. Bldg, Kansas City, Mo.

NEW YORK—February 12-13-14

S. Z. Batten
S. M. Cavert
R. L. Ewing
Miss Amy Blanche Greene
Miss Louise Holmquist

CONVENERS:

John M. Moore
A. J. Muste
Mrs. M. K. Simkhovitch
John R. Voris
Gaylord S. White

CORRESPONDENT:

Miss Amy Blanche Greene
150 5th Avenue, New York City

RICHMOND—April 26-27-28

S. B. Cousins
Rolvox Harlan
H. H. Hibbs

CONVENERS:

H. D. C. MacLachlan
S. C. Mitchell
Carey Montague
Miss Eva Nixon

CORRESPONDENT:

Prof. Rolvox Harlan
2242 Park Avenue, Richmond, Va.

ST. LOUIS—March 5-6-7

J. A. Armstrong
Arthur E. Bostwick
A. R. Elliott
Chas. A. Ellwood
Mrs. J. C. January

CONVENERS:

Geo. B. Mangold
Miss Alice Reynolds
Dean William Scarlett
George B. Winton

CORRESPONDENT:

A. R. Elliott
712 Odd Fellows Bldg., St. Louis, Mo.

CONFERENCE LEADERS

Among the persons who have agreed to open a discussion or preside over a session at one or more of these conferences are the following:

Henry A. Atkinson, Church Peace Union, New York
Clifford K. Brown, Associate Gen. Sec'y, Boston Y. M. C. A.
Robert W. Bruere, Bureau of Industrial Research, N. Y.
M. P. Burns, Methodist Board of Home Missions, Philadelphia
Richard C. Cabot, Harvard University, Cambridge
Henry Cadbury, Andover Theological Seminary
Raymond Calkins, Congregational Church, Cambridge
Niles Carpenter, Harvard University, Cambridge
E. C. Carter, Exec. Sec'y, Nat'l Conference on the Christian Way of Life
James H. Causey, Boston Building, Denver
S. M. Cavert, General Secretary, Federal Council of Churches
E. B. Chaffee, Labor Temple, New York
A. F. Coyle, Editor, Engineers' Journal, Cleveland
Jerome Davis, Professor Dartmouth College, Hanover, N. H.
Angus Dun, Episcopal Theological School, Cambridge
Harrison S. Elliott, Union Theological Seminary, New York

A few months ago a group of men and women, most of them engaged in religious work, met in New York city for the purpose of associating themselves in a fellowship for the building of a more Christian social order and for the more earnest practice of Christianity as a way of life. After two days spent in discussion, devotions and fellowship, it was determined to effect at that time no formal organization, but to create a committee to conduct correspondence, formulate tentative plans and call a conference after some months for further discussion of the aims of the group and suggested methods by which they might be realized. It was agreed without formally recording it in any way that this group of people had a common aim, namely, a more adequate expression of the Christian motive and the progressive modification of our existing social order to make it more conducive to the development of the Christian life. The fellowship sought was not one of propaganda for this or that scheme of social organization, but one of open-minded seeking after the Christian ways of life. Its membership might include conservatives and radicals, but only those whose minds are open and who take Christianity seriously as a mode of living. The committee appointed at that meeting has announced another conference to be held at Lake Mohonk, May 10-11. It is expected that during this conference, although its organization may be of the most informal kind, the fellowship will come to definite self-consciousness and fit itself to become an educational force in churches and colleges throughout the country. Mr. Sherwood Eddy has been the moving spirit in the effort to form the fellowship. Requests for information may be addressed to the secretary of the committee, Mr. Kirby Page, 311 Division Avenue, Hasbrouck Heights, N. J.

Conference Leaders

The following persons opened a discussion, led a devotional period or presided over a session at one or more of the district conferences of the Fellowship for a Christian Social Order:

George S. Addams, Judge, Juvenile Court, Cleveland
Peter Ainslie, Christian Temple, Baltimore
Miss Florence E. Allen, Justice Ohio Supreme Court, Cleveland
J. B. Ascham, Avondale M. E. Church, Cincinnati
Henry A. Atkinson, Church Peace Union, New York
O. W. Auman, District Superintendent, M. E. Church, Denver
W. C. Bitting, Second Baptist Church, St. Louis
F. Q. Blanchard, Congregational Church, Cleveland
George E. Bowling, Judge, Kansas City
J. F. Burke, State Senator of Ohio, Elyria
Claude E. Burnett, President, Duro Mfg. Co., Dayton
F. C. Butler, Cleveland Garment Manufacturers Association, Cleveland
Robert W. Bruere, Director Bureau of Industrial Research, New York
Richard C. Cabot, Professor, Harvard University, Cambridge
Henry Cadbury, Professor, Harvard Theological Seminary, Cambridge
Niles Carpenter, Instructor, Harvard University, Cambridge
E. C. Carter, National Conference on the Christian Way of Life, New York
J. J. Castleberry, Walnut Hills Christian Church, Cincinnati
James H. Causey, Banker, Denver
S. M. Cavert, General Secretary, Federal Council of Churches, New York
E. B. Chaffee, Labor Temple, New York
Henry P. Chandler, Attorney, Chicago
B. M. Cherrington, International Y.M.C.A., Denver
John W. Christie, Mt. Auburn Presbyterian Church, Cincinnati
George L. Collins, University Pastor, Boulder
S. B. Cousins, Second Baptist Church, Richmond, Va.
A. F. Coyle, Brotherhood of Locomotive Engineers Journal, Cleveland
Angus Dun, Episcopal Theological School, Cambridge
Jerome Davis, Professor Dartmouth College, Hanover.
A. R. Elliott, International Committee Y.M.C.A., St. Louis
Harrison S. Elliott, Professor, Union Theological Seminary, New York
Chas. A. Elwood, Professor, University of Missouri, Columbia
Earle E. Eubank, Professor, University of Cincinnati
Daniel Evans, Harvard Theological Seminary, Cambridge
R. L. Ewing, International Committee Y.M.C.A., New York
John P. Frey, Editor, International Moulders' Journal, Cincinnati
D. F. Garland, Welfare Director, National Cash Register Co., Dayton
W. E. Garrison, Dean, Disciples Divinity House, Chicago
Chas. W. Gilkey, Hyde Park Baptist Church, Chicago
Wm. E. Gilroy, Editor, The Congregationalist, Boston
Miss Amy Blanche Greene, Methodist Board of Home Missions, New York
J. H. Hall, State Commissioner of Labor, Richmond, Va.
Warren Hall, Pastor, Wyandotte, Michigan
Jesse Halsey, Seventh Presbyterian Church, Cincinnati
William P. Hapgood, President, Columbia Conserve Co., Indianapolis
Rolvin Harlan, Professor, University of Richmond, Va.
Joel B. Hayden, Woodlawn Presbyterian Church, Cleveland
A. Eustace Haydon, Professor, University of Chicago

A. Ross Hill, Former President, Univ. of Missouri, Kansas City
O. J. Hill, Banker, Kansas City
Henry T. Hodgkin, National Christian Council of China, Shanghai
Herbert A. Jump, Congregational Church, Ann Arbor
F. E. Johnson, Sec'y. Research Dep't., Federal Council of Churches,
New York.
Edgar DeWitt Jones, Central Christian Church, Detroit
Paul Jones, Fellowship of Reconciliation, New York
J. E. Kirkpatrick, Professor, University of Michigan
Miles H. Krumbine, First Lutheran Church, Dayton
George S. Lackland, Grace M. E. Church, Denver
Robert E. Lewis, General Secretary, YMCA, Cleveland
Frederick J. Libby, National Council for the Prevention of War,
Washington
Claude Lotchspeich, Professor, University of Cincinnati
Dilworth Lupton, First Unitarian Church, Cleveland
Ira E. Lute, General Secretary, Y.M.C.A., Denver
Frederick M. Lynch, Church Peace Union, New York
Ralph C. McAfee, Council of Churches, Kansas City
Miss Rhoda McCulloch, National Board, Y.W.C.A., New York
Miss Mary McDowell, University of Chicago Settlement, Chicago
Wm. Ayer McKinney, President, Speedautomatic Company, Chicago
H. D. C. MacLachland, Seventh St. Christian Church, Richmond, Va.
George D. Mangold, Missouri, School of Philanthropy, St. Louis
Harold Marshall, Manager, Universalist Leader, Boston
Alexander H. Martin, Attorney, Cleveland
Shailer Mathews, Dean, University of Chicago Divinity School, Chicago
Bruce L. Melvin, Ohio Wesleyan University, Delaware
H. A. Miller, Professor Oberlin College, Oberlin
Cary Montague, Social Service Secy., Prot. Episcopal Church, Richmond
John M. Moore, Marcy Avenue Baptist Church, Brooklyn
Miss Ruth Morgan, League of Women Voters, New York
Charles Clayton Morrison, Editor, The Christian Century, Chicago
W. R. Morrison, Professor, University of Cincinnati
James Mullenbach, Impartial Chairman, Clothing Industry, Chicago
Arthur Nash, President, A. Nash Company, Cincinnati
N. B. Nash, Episcopal Theological School, Cambridge
Frank H. Nelson, Christ Church, Cincinnati
R. Niebuhr, Bethel Evangelical Church, Detroit
Miss Eva Nixon, Industrial Secy., Y.W.C.A., Richmond, Va.
J. W. Nixon, Rochester Theological Seminary, Rochester
Msgr. T. C. O'Reilly, Catholic Diocese of Cleveland
Kirby Page, 347 Madison Ave., New York City
J. Scott Parrish, Vice-President, Chamber of Commerce, Richmond, Va.
H. F. Rall, Professor, Garrett Biblical Institute, Evanston
I. B. Rhodes, Secretary, Ohio State Y. M. C. A., Columbus
E. A. Ross, University of Wisconsin, Madison
John Nevin Sayre, Editor, The World Tomorrow, New York
William Scarlett, Dean, Christ Church Cathedral, St. Louis
H. L. Seamans, State Y.M.C.A., Columbus
Chas. Sharpe, Detroit School of Religion, Detroit
Edwin A. Schell, Country Club M. E. Church, Kansas City
Miss Josephine Simrall, Dean of Women, University of Cincinnati

G. B. Smith, Professor, University of Chicago, Chicago
Robert Nelson Spencer, Grace and Holy Trinity Church, Kansas City
W. B. Spofford, Secretary, Church League for Industrial Democracy,
Chicago
John F. Stubbs, Swope Park Christian Church, Kansas City
Wm. E. Sweet, Governor of Colorado, Denver
Alva W. Taylor, Secretary Disciples Board of Social Welfare,
Indianapolis
G. A. Tawney, Professor, University of Cincinnati
Norman Thomas, League for Industrial Democracy, New York
Ernest H. Tippet, Y.M.C.A., Boston
Worth M. Tippy, Federal Council of Churches, New York
E. F. Tittle, Methodist Episcopal Church, Evanston
Beverley D. Tucker, Jr., St. Paul's Episcopal Church, Richmond, Va.
R. L. Tucker, Cass Avenue Methodist Church, Detroit
David D. Vaughan, Professor Boston University
Harry F. Ward, Professor, Union Theological Seminary, New York
William E. Wickenden, Assistant Vice-President, American Telephone
and Telegraph Company, New York
Miss Marie R. Wing, Secretary, Consumers League, Cleveland
James Ernest Wolfe, Christian Church, Independence, Mo.

1273

Suggested Program for the Proposed
Week-End Conferences of the
FELLOWSHIP FOR A CHRISTIAN SOCIAL ORDER

To be held in 50 or more cities during the fall and winter.

Theme of Conference: BUILDING A CHRISTIAN ECONOMIC ORDER

Saturday Afternoon - The Present Economic Order: Its Advantages and Disadvantages.

Presiding Officer:

2:30 - 2:45	Devotional Period led by
2:45 - 3:05	Discussion opened by
3:05 - 4:30	Discussion from the Floor
4:30 - 4:45	Summary of Discussion by Presiding Officer

Saturday Evening - What can EMPLOYERS and INVESTORS do to Aid in Building a Christian Economic Order?

Presiding Officer:

7:30 - 7:45	Devotional Period led by
7:45 - 8:05	Discussion opened by
8:05 - 9:30	Discussion from the Floor
9:30 - 9:45	Summary of Discussion by Presiding Officer

Sunday Morning - What can CHURCHES do to Aid in Building a Christian Economic Order?

Presiding Officer:

9:00 - 9:30	Prayer Service led by
9:30 - 9:50	Discussion opened by
9:50 - 11:45	Discussion from the Floor
11:45 - 12:00	Summary of Discussion by Presiding Officer

(In some cases it may be desirable to adjust this program so that the delegates can attend regular church services)

Sunday Afternoon -- What can WORKERS do to Aid in Building a Christian Economic Order?

Presiding Officer:

2:30 - 2:45	Devotional Period led by
2:45 - 3:05	Discussion opened by
3:05 - 4:30	Discussion from the Floor
4:30 - 4:45	Summary of Discussion by Presiding Officer

Sunday Evening -- What can CONSUMERS and CITIZENS do to Aid in Building a Christian Economic Order?

Presiding Officer:

7:30 - 7:45	Devotional Period led by
7:45 - 8:05	Discussion opened by
8:05 - 9:15	Discussion from the Floor
9:15 - 9:45	Closing Address by Presiding Officer

FACING THE CRISIS

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8. Prayer—What Happens When We Pray?
9. The New Life—How Does It Change a Man?
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17. Collective Bargaining
18. The Open or Closed Shop
19. The Social Gospel
20. The Christian Solution
21. Motives and Objectives
22. Conclusion—The Faith of a Modern Christian

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ASSOCIATION PRESS

347 Madison Avenue

New York City

FACING THE CRISIS

By SHERWOOD EDDY

A STUDY IN PRESENT DAY SOCIAL AND RELIGIOUS PROBLEMS

Christian Work: Everybody knows Mr. Eddy and he is one of the most outstanding figures in the Christian leadership of the world. Not only has he been a reader of the great literature of the world, but he has lived during the last nine years in different parts of the Near East, India, China, Japan, Russia and Europe. Since the war he has spent several months in each country. In all this work he has come in touch especially with the young men. Probably nobody, not even Dr. Mott, knows the hearts and minds and aspirations of the youth of the world as does Mr. Eddy. No one, perhaps, has come so closely in touch with the college students of all countries. No more helpful and illuminating words have been spoken to the youth of our land than are found in this volume of twenty-two chapters, the first half dealing with personal religion and the second with the great social, industrial and international problems as they await solution at the hands of the Christian youth of America. The lectures are very frank, very personal, often in the nature of personal confession which adds not only to their interest, but to their value. It is too bad some philanthropist could not place this book in the hands of every college senior in America.

Presbyterian Advance: It was just when the reviewer had been writing to several friends asking what in their judgment was the best book to place in the hands of students who were troubled by some

of the social and religious problems of the times that there came to hand a copy of this volume. A glance at the table of contents led him to think that he had found just what he was enquiring about and a subsequent study of the book confirmed the conviction that it comes nearer to meeting the needs of students of today than any other single volume.

Boston Transcript: Here in one slender book are topics enough for a vast library, and if each essay is not developed to its limit, it is adequately sketched. Mr. Eddy takes the practical stand that religion belongs in daily life, not only in the hours of relaxation but during the longer period of work. He would apply the Golden Rule and the Sermon on the Mount to the affairs of industry. To those wanting a knowledge of what seems to be a new spirit in the modern church, this volume is recommended.

Record of Christian Work: A mighty good book by a mighty good man. It is a frank, sincere discussion of the things that are in people's minds far more than some of us conventional church members realize. Not only does it deal with the character of Christ, and the problems of evil and immortality and miracles, but its discussion of the Bible is one of the best things that we have seen from a modern point of view. No one need fear to look an enemy of the Bible straight in the eye after reading that chapter. Mr. Eddy's belief in evolution instead of destroying his faith has intensified it.

Christian Century: This book deals not with frenzied fear of coming calamity, but with reasoned attitudes toward current problems in the fields of theology, sociology and international relations. It is well calculated to help men who are going through the doubt period with regard to religion.

Sunday School Worker: "Facing the Crisis" is a book that will challenge thought and discussion. It sets forth the thesis that we are in the midst of a period of transition from an old order of autocratic imperialism, capitalism, and competitive force to a new Christian social order which must be built in its place. It will be found invaluable for students and discussion groups, for ministers, and for thoughtful laymen. It contains a modern statement of apologetics and of the social and industrial problems of the day. No other single book covers the same wide range of essential religious and social issues of our time.

Missions: Dr. Eddy has a message that comes burning from his soul, and his convictions carry great weight. Gifted with spiritual insight and a vivid style of expression, he brings his own religious experience in verification of the truth he is expounding. The book throbs with spiritual vitality. The reader understands in a measure how it is that this true evangelist wields such a powerful influence in China, Japan and India among the cultured classes, students and professional men able to appreciate his clear presentation of the Gospel of Christ. A book to give to young men, a book for ministers to absorb for its spirit of absolute devotion to the Saviour.

Christian Evangelist: This is a timely book and it is vital. It blinks no facts that ought to be faced and it faces them all with genuine Christian spirit and optimism. The book speaks without fear or nervousness and pleads that we honestly prove all things and hold fast to that which is good. The concluding chapter on the faith of a modern Christian is unusually fine. Mr. Eddy is a Christian of faith and of good work. His book forces one to feel the seriousness of the crises and encourages him with the adequacy of the Christian religion to deal with them.

KIRBY PAGE
311 DIVISION AVENUE
HASBROUCK HEIGHTS, NEW JERSEY

1943

Your name has been suggested as one who is likely to be interested in the Fellowship for a Christian Social Order. I enclose herewith certain information which will give you details about this movement.

We are hoping that it will be possible to conduct a Fellowship Conference in some time during the fall or winter. I should be very glad to have a line from you as to whether you would be interested in such a conference.

If you desire to be placed on our permanent mailing list please sign the statement on the last page and return it to me.

Very sincerely yours,

FELLOWSHIP FOR A CHRISTIAN SOCIAL ORDER R

Meeting: Y.W.C.A., 135 East 52 St., Friday, Nov. 16th.
Speaker: KIRBY PAGE
Subject: His Experience in Europe this Summer.
Dinner: \$1.00

Business meeting at 5:30--plans for the year with
reports by the Program Committee. Important matters
to be discussed. PLEASE COME and speak your mind!
Dinner at 6:30. Discussion: 7:30 to 9:30

Please answer whether you can come or not so that
we may know that you are receiving your announcements!

Use the reverse side of this sheet for your reply and
mail at once to-

Amy Blanche Greene,
Correspondent, New York C.
Room 803, 150 Fifth Ave

National Committee*
of the
Fellowship for a Christian Social Order
1923 - 1924

Chairman: Sherwood Eddy, New York City

Peter Ainslie, Christian Temple, Baltimore
Miss Florence E. Allen, Justice Ohio Supreme Court, Cleveland
E. J. Brock, International Association of Machinists, Detroit
Claude E. Burnett, Pres. Duro Pump Mfg. Co., Dayton
Richard C. Cabot, Professor, Harvard University, Cambridge
Jerome Davis, Professor, Dartmouth College, Hanover
Chas. A. Elwood, Professor, University of Missouri, Columbia
Earle E. Eubank, Professor, University of Cincinnati, Cincinnati
Miss Grace M. Farrell, General Secy. Y. W. C. A., Kansas City
Chas. W. Gilkey, Hyde Park Baptist Church, Chicago
Wm. E. Gilroy, Editor, The Congregationalist, Boston
J. H. Hall, State Commissioner of Labor, Richmond
Wm. P. Hapgood, Pres. Columbia Conserve Co., Indianapolis
W. P. Harms, Y. M. C. A., Detroit
Heber H. Harper, Chancellor, University of Denver, Denver
Burris A. Jenkins, Linwood Boulevard Christian Church, Kansas City
Henry Churchill King, President Oberlin College, Oberlin
Miles H. Krumbine, First Lutheran Church, Dayton
W. P. Lovett, Secretary, Citizens League, Detroit
Francis J. McConnell, Bishop M. E. Church, Pittsburg
Miss Anna C. McClintock, Pres. Y. W. C. A., Denver
H. D. C. MacLachland, Seventh St. Christian Church, Richmond
Alexander H. Martin, Attorney, Cleveland
Shailer Mathews, Dean, Univ. of Chicago Divinity School
Mrs. Walter H. Merriam, President Y.W.C.A., Cleveland
John M. Moore, Marcy Avenue Baptist Church, Brooklyn
Chas. Clayton Morrison, Editor, Christian Century, Chicago
Mrs. Beverly B. Munford, Richmond
A. J. Muste, Workers' College, Katonah, N. Y.
Arthur Nash, Pres. The A. Nash Co., Cincinnati
Norman B. Nash, Professor, Episcopal Theological School, Cambridge
J. W. Nixon, Professor, Rochester Theological Seminary, Rochester
J. Scott Parrish, Vice-Pres. Chamber of Commerce, Richmond
Mrs. Willard Pope, Detroit
Raymond Robins, Chicago
E. A. Ross, Professor, University of Wisconsin, Madison
Wallace M. Ross, Secretary, Christian Ass'n, Mass. Institute of
Technology, Cambridge
Miss Josephine Simrall, Dean of Women, Univ. of Cincinnati
Robert Nelson Spencer, Grace and Holy Trinity Church, Kansas City
Warren S. Stone, Pres. Brotherhood of Locomotive Engineers, Cleveland
William E. Sweet, Governor of Colorado, Denver
William Tanner, Pres. Colorado Federation of Labor, Denver
Ernest F. Tittle, First M. E. Church, Evanston
R. L. Tucker, Cass Avenue M. E. Church, Detroit
Miss Olive Van Horn, National Board Y.W.C.A., New York
Laurence Wilson, Congregational Church, Greeley
Francis A. Wright, Accountant, Kansas City

*The National Committee is not an administrative body but is rather a group of sponsors who desire to commend the Fellowship idea.

Executive Committee *
of the
Fellowship for a Christian Social Order
1923 - 1924

Chairman: Kirby Page, New York City
Secretaries: Ben M. Cherrington, Denver
Alva W. Taylor, Indianapolis

James H. Causey, Denver
Ben M. Cherrington, Denver
Wm. O. Easton, Philadelphia
Miss Gwyneth M. Fulcher, Evanston
Miss Amy Blanche Greene, New York City
Rolvi Harlan, Richmond
J. E. Kirkpatrick, Ann Arbor
B. F. Lamb, Columbus
Robert E. Lewis, Cleveland
Ralph C. McAfee, Kansas City
Harold Marshall, Boston
Reinhold Niebuhr, Detroit
Clarence Reidenbach, Kansas City
Alva W. Taylor, Indianapolis
Ernest H. Tippet, Boston
Beverley D. Tucker, Jr., Richmond
Harold R. Willoughby, Chicago
Miss Marie R. Wing, Cleveland

* The F. C. S. O. has no salaried officials.

Conference Leaders

The following persons opened a discussion, led a devotional period or presided over a session at one or more of the district conferences of the Fellowship for a Christian Social Order:

George S. Addams, Judge, Juvenile Court, Cleveland
Peter Ainslie, Christian Temple, Baltimore
Miss Florence E. Allen, Justice Ohio Supreme Court, Cleveland
J. B. Ascham, Avondale M. E. Church, Cincinnati
Henry A. Atkinson, Church Peace Union, New York
O. W. Auman, District Superintendent, M. E. Church, Denver
W. C. Bitting, Second Baptist Church, St. Louis
F. Q. Blanchard, Congregational Church, Cleveland
George E. Bowling, Judge, Kansas City
J. F. Burke, State Senator of Ohio, Elyria
Claude E. Burnett, President, Duro Mfg. Co., Dayton
F. C. Butler, Cleveland Garment Manufacturers Association, Cleveland
Robert W. Bruere, Director Bureau of Industrial Research, New York
Richard C. Cabot, Professor, Harvard University, Cambridge
Henry Cadbury, Professor, Harvard Theological Seminary, Cambridge
Niles Carpenter, Instructor, Harvard University, Cambridge
E. C. Carter, National Conference on the Christian Way of Life, New York
J. J. Castleberry, Walnut Hills Christian Church, Cincinnati
James H. Causey, Banker, Denver
S. M. Cavert, General Secretary, Federal Council of Churches, New York
E. B. Chaffee, Labor Temple, New York
Henry P. Chandler, Attorney, Chicago
E. M. Cherrington, International Y.M.C.A., Denver
John W. Christie, Mt. Auburn Presbyterian Church, Cincinnati
George L. Collins, University Pastor, Boulder
S. B. Cousins, Second Baptist Church, Richmond, Va.
A. F. Coyle, Brotherhood of Locomotive Engineers Journal, Cleveland
Angus Dun, Episcopal Theological School, Cambridge
Jerome Davis, Professor Dartmouth College, Hanover.
A. R. Elliott, International Committee Y.M.C.A., St. Louis
Harrison S. Elliott, Professor, Union Theological Seminary, New York
Chas. A. Elwood, Professor, University of Missouri, Columbia
Earle E. Eubank, Professor, University of Cincinnati
Daniel Evans, Harvard Theological Seminary, Cambridge
R. L. Ewing, International Committee Y.M.C.A., New York
John P. Frey, Editor, International Moulders' Journal, Cincinnati
D. F. Garland, Welfare Director, National Cash Register Co., Dayton
W. E. Garrison, Dean, Disciples Divinity House, Chicago
Chas. W. Gilkey, Hyde Park Baptist Church, Chicago
Wm. E. Gilroy, Editor, The Congregationalist, Boston
Miss Amy Blanche Greene, Methodist Board of Home Missions, New York
J. H. Hall, State Commissioner of Labor, Richmond, Va.
Warren Hall, Pastor, Wyandotte, Michigan
Jesse Halsey, Seventh Presbyterian Church, Cincinnati
William P. Hapgood, President, Columbia Conserve Co., Indianapolis
Rolvin Harlan, Professor, University of Richmond, Va.
Joel B. Hayden, Woodlawn Presbyterian Church, Cleveland
A. Eustace Haydon, Professor, University of Chicago

A. Ross Hill, Former President, Univ. of Missouri, Kansas City
O. J. Hill, Banker, Kansas City
Henry T. Hodgkin, National Christian Council of China, Shanghai
Herbert A. Jump, Congregational Church, Ann Arbor
F. E. Johnson, Sec'y. Research Dep't., Federal Council of Churches,
New York.
Edgar DeWitt Jones, Central Christian Church, Detroit
Paul Jones, Fellowship of Reconciliation, New York
J. E. Kirkpatrick, Professor, University of Michigan
Miles H. Krumbine, First Lutheran Church, Dayton
George S. Lackland, Grace M. E. Church, Denver
Robert E. Lewis, General Secretary, YMCA, Cleveland
Frederick J. Libby, National Council for the Prevention of War,
Washington
Claude Lotchspeich, Professor, University of Cincinnati
Dilworth Lupton, First Unitarian Church, Cleveland
Ira E. Lute, General Secretary, Y.M.C.A., Denver
Frederick M. Lynch, Church Peace Union, New York
Ralph C. McAfee, Council of Churches, Kansas City
Miss Rhoda McCulloch, National Board, Y.W.C.A., New York
Miss Mary McDowell, University of Chicago Settlement, Chicago
Wm. Ayer McKinney, President, Speedautomatic Company, Chicago
H. D. C. MacLachland, Seventh St. Christian Church, Richmond, Va.
George D. Mangold, Missouri, School of Philanthropy, St. Louis
Harold Marshall, Manager, Universalist Leader, Boston
Alexander H. Martin, Attorney, Cleveland
Shailer Mathews, Dean, University of Chicago Divinity School, Chicago
Bruce L. Melvin, Ohio Wesleyan University, Delaware
H. A. Miller, Professor Oberlin College, Oberlin
Cary Montague, Social Service Secy., Prot. Episcopal Church, Richmond
John M. Moore, Marcy Avenue Baptist Church, Brooklyn
Miss Ruth Morgan, League of Women Voters, New York
Charles Clayton Morrison, Editor, The Christian Century, Chicago
W. R. Morrison, Professor, University of Cincinnati
James Mullenbach, Impartial Chairman, Clothing Industry, Chicago
Arthur Nash, President, A. Nash Company, Cincinnati
N. B. Nash, Episcopal Theological School, Cambridge
Frank H. Nelson, Christ Church, Cincinnati
R. Niebuhr, Bethel Evangelical Church, Detroit
Miss Eva Nixon, Industrial Secy., Y.W.C.A., Richmond, Va.
J. W. Nixon, Rochester Theological Seminary, Rochester
Msgr. T. C. O'Reilly, Catholic Diocese of Cleveland
Kirby Page, 347 Madison Ave., New York City
J. Scott Parrish, Vice-President, Chamber of Commerce, Richmond, Va.
H. F. Rall, Professor, Garrett Biblical Institute, Evanston
I. B. Rhodes, Secretary, Ohio State Y. M. C. A., Columbus
E. A. Ross, University of Wisconsin, Madison
John Nevin Sayre, Editor, The World Tomorrow, New York
William Scarlett, Dean, Christ Church Cathedral, St. Louis
H. L. Seamans, State Y.M.C.A., Columbus
Chas. Sharpe, Detroit School of Religion, Detroit
Edwin A. Schell, Country Club M. E. Church, Kansas City
Miss Josephine Simrall, Dean of Women, University of Cincinnati

G. B. Smith, Professor, University of Chicago, Chicago
Robert Nelson Spencer, Grace and Holy Trinity Church, Kansas City
W. B. Spofford, Secretary, Church League for Industrial Democracy,
Chicago
John F. Stubbs, Swope Park Christian Church, Kansas City
Wm. E. Sweet, Governor of Colorado, Denver
Alva W. Taylor, Secretary Disciples Board of Social Welfare,
Indianapolis
G. A. Tawney, Professor, University of Cincinnati
Norman Thomas, League for Industrial Democracy, New York
Ernest H. Tippet, Y.M.C.A., Boston
Worth M. Tippy, Federal Council of Churches, New York
E. F. Tittle, Methodist Episcopal Church, Evanston
Beverley D. Tucker, Jr., St. Paul's Episcopal Church, Richmond, Va.
R. L. Tucker, Cass Avenue Methodist Church, Detroit
David D. Vaughan, Professor Boston University
Harry F. Ward, Professor, Union Theological Seminary, New York
William E. Wickenden, Assistant Vice-President, American Telephone
and Telegraph Company, New York
Miss Marie R. Wing, Secretary, Consumers League, Cleveland
James Ernest Wolfe, Christian Church, Independence, Mo.

Suggested Program for the Proposed
Week-End Conferences of the
FELLOWSHIP FOR A CHRISTIAN SOCIAL ORDER

To be held in 50 or more cities during the fall and winter.

Theme of Conference: BUILDING A CHRISTIAN ECONOMIC ORDER

Saturday Afternoon - The Present Economic Order: Its Advantages and Disadvantages.

Presiding Officer:

2:30 - 2:45	Devotional Period led by
2:45 - 3:05	Discussion opened by
3:05 - 4:30	Discussion from the Floor
4:30 - 4:45	Summary of Discussion by Presiding Officer

Saturday Evening - What can EMPLOYERS and INVESTORS do to Aid in Building a Christian Economic Order?

Presiding Officer:

7:30 - 7:45	Devotional Period led by
7:45 - 8:05	Discussion opened by
8:05 - 9:30	Discussion from the Floor
9:30 - 9:45	Summary of Discussion by Presiding Officer

Sunday Morning - What can CHURCHES do to Aid in Building a Christian Economic Order?

Presiding Officer:

9:00 - 9:30	Prayer Service led by
9:30 - 9:50	Discussion opened by
9:50 - 11:45	Discussion from the Floor
11:45 - 12:00	Summary of Discussion by Presiding Officer

(In some cases it may be desirable to adjust this program so that the delegates can attend regular church services)

Sunday Afternoon -- What can WORKERS do to Aid in Building a Christian Economic Order?

Presiding Officer:

2:30 - 2:45	Devotional Period led by
2:45 - 3:05	Discussion opened by
3:05 - 4:30	Discussion from the Floor
4:30 - 4:45	Summary of Discussion by Presiding Officer

Sunday Evening -- What can CONSUMERS and CITIZENS do to Aid in Building a Christian Economic Order?

Presiding Officer:

7:30 - 7:45	Devotional Period led by
7:45 - 8:05	Discussion opened by
8:05 - 9:15	Discussion from the Floor
9:15 - 9:45	Closing Address by Presiding Officer

Comments Concerning

"WAR: ITS CAUSES, CONSEQUENCES AND CURE"

BISHOP CHAS. H. BRENT, Protestant Episcopal Church, Buffalo:

This volume, in my judgment, stands at the very top of all such books that I have read. Your reasoning, to me, is pretty conclusive. Of course here and there we might find our views diverged, but I was particularly struck by the practical way you handle the whole question.

F. W. NORWOOD, Minister, City Temple, London:

I have read your book, with great interest and substantially am in agreement with you. We may differ upon some details, but I feel with you that the time has decidedly arrived when the Christian Church should clear herself from complicity in that barbarism we call war.

ERNEST F. TITTLE, Pastor, First Methodist Epis. Church, Evanston:

I have read very carefully your new volume on "War" and desire to say to you that in my judgment it is the best hand-book on the subject that has yet been written.

WILBUR K. THOMAS, Friends Service Committee:

This book stands out as one of the great classics in peace literature.

BISHOP PAUL JONES, Secretary, Fellowship of Reconciliation:

In small compass, Kirby Page has packed a tremendous amount of valuable material, building up a searching indictment of modern war in its political, economic, moral and spiritual aspects.

JOHN NEVIN SAYRE, Editor, The World Tomorrow:

I have read Mr. Page's manuscript and wish that a copy of this book might be placed in the hands of every English speaking Christian, and particularly clergymen.

L. HOLLINGSWORTH WOOD, Lawyer:

I have read your little book on war and am greatly pleased with it. I feel that it is calculated to be of first-class use to all people desiring to speak on this subject as its references are all helpful. I congratulate you on your achievement and wish you every success in its distribution.

GRACE HUTCHINS, Secretary, Fellowship of Reconciliation:

I think it is really splendid - persuasive, clear, logical and unanswerable.

HENRY A. ATKINSON, General Secretary, The Church Peace Union:

I congratulate you upon an exceptionally strong piece of work.

E. P. GATES, General Secretary, United Society of Christian Endeavor:

I think your book on war is by far the best thing on the subject that has come to my desk.

D. WEBSTER KURTZ, President, McPherson College:

It is exactly what we need at this hour.

W. P. CUNNINGHAM, Professor, Southern College of Young Men's
Christian Associations, Nashville:

Kirby Page's book is an epoch-making step in the right direction.

W. S. ATHEARN, Dean, Boston University School of Religion:

It is a great piece of work. You have helped us to clarify our thinking and have analyzed sources of information which most of us had not been able to do for ourselves. I am with you 100% in your position.

THE FELLOWSHIP FOR A CHRISTIAN SOCIAL ORDER

Dear Friend:

Lake Mohonk in May! With two or three hundred kindred spirits! Fellowship and deliberation concerning vital problems of the hour!

This is the treat which is in store for those who attend the National Conference of the Fellowship for a Christian Social Order on May 10th and 11th.

Lake Mohonk is one of the most famous conference sites on the North American continent. It is situated just across from Poughkeepsie, about three hours from New York City. To this beautiful spot, with lake, mountains and woods, religious conferences have been coming for many decades and in every corner of the earth are to be found men and women to whom Mohonk is a sacred memory.

We have reason to believe that this conference will be attended by persons from a score of states and will be one of the most significant gatherings ever held in America of those Christian people who are eager to see the Gospel of Jesus thoroughly applied to our social and industrial problems.

A notable group of leaders have expressed their willingness to open the discussion of the following themes: Fellowship as Life, Industry as Fellowship, Organized Labor as Fellowship, Fellowship Between Nations, Fellowship and Freedom, Fellowship Itself. Among these leaders are Bishop Chas. D. Williams, of Detroit; John J. Eagan, President of the American Cast Iron Pipe Company, Atlanta; Sherwood Eddy, Associate General Secretary of the International Young Men's Christian Association; Rev. Wm. Austin Smith, Editor of the Churchman, New York; Robert Bruere, Director of the Bureau of Industrial Research, New York; Miss Florence Simms, Industrial Secretary of the National Board of the Young Women's Christian Association; Harold A. Hatch, of Deering, Milliken & Company, New York; Rev. Charles Clayton Morrison, Editor of the Christian Century, Chicago; Dr. John M. Moore, Chairman of the Administrative Committee of the Federal Council of Churches; Harry F. Ward, Professor of Christian Ethics, Union Theological Seminary, New York; Rev. Daniel A. Poling, Associate President of the United Society of Christian Endeavor. An effort is being made to secure the presence of both employers and labor leaders. The quality of the personnel of the conference will insure an exceedingly profitable discussion of each theme.

The managers of the hotel have made us a special rate of \$6 per day including meals. This is certainly as reasonable as could be secured elsewhere. Since it will be necessary for us to notify the hotel management as to the approximate number of persons who are coming, we urge you to fill out the enclosed blank and return it without delay. It happens that our conference comes just three days before the opening of their season, which will enable us to have the whole place to ourselves. We must let them know well in advance

how many are coming so that the necessary preliminary arrangements may be made. Details as to how to reach the Mountain House will be sent later.

The New York Conference held on February 22nd was attended by about seventy-five persons. There was a most stimulating discussion of the relation of the churches to the industrial struggle. On February 23rd, Justice Brandeis of the Supreme Court met informally for an hour with a small group of Fellowship people in New York City. Reports that are coming in from many sections of the United States show a genuine interest in the Fellowship idea.

The persons who receive this communication are busy people, with a multitude of pressing duties. And yet we are strongly convinced that many things are less important than the coming apart for these two days of fellowship and mutual exchange of ideas. We earnestly hope that it will be possible for you to come.

Sincerely yours,

Kirby Page

For the Committee:

Robert W. Bruere
S. M. Cavert
Sherwood Eddy
Robert L. Ewing

J. W. Nixon
Kirby Page
Florence Simms
Mrs. M. K. Simkhovitch
John R. Voris

Address of the Secretary:
Kirby Page,
311 Division Avenue,
Hasbrouck Heights, New Jersey.

Comments Concerning
"WAR: ITS CAUSES, CONSEQUENCES AND CURE"

HARRY EMERSON FOSDICK, Union Theological Seminary

You have done here, I think, a great piece of work. In an extraordinary way for one who holds so advanced a pacifist position, you have maintained balance and restraint and freedom from exaggeration, and your massing of evidence is to me very impressive and convincing. Throughout the early part of the book I agree with you absolutely and from beginning to end of the book I was immensely impressed and at times thrilled.

JOHN R. MOTT, General Secretary, International Committee, Y.M.C.A.

My friend Kirby Page has written a book which is in a class by itself.....I have had occasion to examine between 300 and 400 books and pamphlets dealing with this subject, and I have no hesitation in saying that I place this concise publication among the first three or four in point of telling effectiveness and convincing force.

S. M. CAVERT, General Secretary, Federal Council of Churches

I have read the manuscript of your new book with a deeper appreciation than I can possibly put into words. I have no hesitation whatever in saying that I regard it as the most useful book of a popular character on War and Peace that I have seen. I do not often speak in superlatives about new books, but in this case nothing but superlatives will do. From the standpoint of the Christian movement in behalf of the abolition of war and the establishment of world peace, it seems to me by all odds the most valuable discussion now in print.

JUDGE FLORENCE E. ALLEN, Supreme Court of Ohio

Everyone who really desires world peace should read, "War, Its Causes, Consequences and Cure" by Kirby Page. It strikes at the very root of the vexing fundamental questions which face us in any effort to do away with war. The book should be read by every man and woman in America.

BISHOP PAUL JONES, Secretary, Fellowship of Reconciliation

In the small compass of ninety-six pages, Kirby Page has packed a tremendous amount of valuable material, building up a searching indictment of modern war in its political, economic, moral and spiritual aspects. It is not so much an argument as a presentation of the salient facts culled from the official reports and the observations and judgments of prominent leaders in all the nations, so grouped that no argument is needed.

JOHN NEVIN SAYRE, Editor, The World Tomorrow

I have read Mr. Page's manuscript and wish that a copy of this book might be placed in the hands of every English speaking Christian, and particularly clergymen. I feel that Mr. Page has brought together in short compass a great deal of valuable and authoritative material which ought to be well pondered and considered by everyone who believes that the Christian religion has a ministry for the multitudes of our day.